1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

looted the scanty greyish-green pasture before their hungry mouths. Not a trace of vegetation survived their passage. They left behind nothing but naked, trampled earth, and over it a veil of dust and mist that hung in the still air for hours.

At the head of the advancing nation, in front of the centre of the first line, strode one fawn-colored camel, bearing on its back a singular structure adorned with hundreds of small tufts of black ostrich feathers and barbaric decorations. The large framework of acacia wood was balanced and secured on a saddle of special design. It was the *Markab*, the "Ship", also called *Abu-Dubur*, "Father of the Ages"—the Ark of Ishmael. It is the altar before which Bedouins for centuries have made their votive and thank-offerings. There is only one such Ark in all Arabia. For ages past it has moved from tribe to tribe, as one conquered the other. The Ruala had held it now for nearly one hundred and fifty years, and to them it has become the symbol of their unity and their emblem of war,—the tribal Great Banner, as it were. This ancient and hallowed standard, the Ruala will tell you, has been moved by the spirit of Allah at critical periods in their history, especially in grave and decisive conflicts, to reveal to them when and where to face the enemy and join battle.

This day, too, they expected to see God's presence and protection revealing themselves in mystic signs from the old frame on the camel's back.

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223 wolflike watchdogs and herd-dogs attacking the more delicate hounds and tearing them to pieces.

Twelve of the Amir's slaves carried hunting-hawks, each bird hooded and in full attire. Relatives of the Prince and other Ruala nobles also carried falcons on their mares, some of the birds borne on the riders' gauntleted wrists, others, in fact the majority, on the sheep skin which is spread over the horse's croup, when the Bedouin goes hunting.

The "*Sala*" or beater corps, comprising more than three hundred camel-riders and about two hundred horsemen, began to spread out right and left, to round up and drive the game towards the centre of our line. Ringed by the greyhounds, our wild troop galloped over the wide plain in the fresh morning air. Our hearts beat [787] with excitement. It was to be an auspicious and lucky day, according to every soothsayer whom Fuaz had consulted during the past days.

[531] The young Prince galloped at my side. On his raised fist sat Anaga, in its red leather hood embroidered with gold thread, on the top of which was sewn a beautiful pearl; and instead of eyes there blazed on its sides two precious emeralds.

"Aziz," cried Fuaz to me, "I love the wine of war—but, oh! I also like to drink the milk of the chase. Is not hunting the sister of war and the quarry a warrior struck to earth?"

He reined in, and I also pulled up my mare, to let the train of hunting comrades ride past. They were a splendid knightly troop, on beautiful mares and camels. The falcons balanced with outstretched wings on the

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on gravel and sand, and then waits a whole year. At the expiration of that time he scrapes away the sand and gravel, takes out the star, and brings it to a good swordsmith, who melts and beats it into a saber which can be sold for one hundred Turkish pounds ($450). 821

If there is lightning and thunder, but the clouds begin to scatter and disappear, the Rwala pray: "O, that he, who sends (angels) to the cloud, may send (an angel) to it on eight riding camels and say to it: 'The gift (of God) shall come down.' *Jâ min jirsel las-saḥâb jirsel leh ṯamân erčâb w-jaḳûl leh 'aṭwe' jiği.*" If merciful Allâh spreads out the clouds on high and but few drops fall, the Bedouins lament: "After this (rain) we have lost what might have brought us gold, (we have lost it) like a vibrating mirage. Truly, we can do nothing without Allâh. *Min 'oḳbeh ṛaddeina-d-ḍahâb miṯl ṣaḥṛâh as-sarâb 'oḳb allâh mâ ḥenna šien.*" Abundant rain would have given the camels good pasture and for well-fed old camels gold can be had from the 'Aḳejl.

The end of the rain in the daytime is announced by the rainbow, *sejf al-maṭar*. As soon it appears, the clouds grow calm; *ilja sajjefat kajjefat*.

SEASONS AND RAINY PERIODS

In summer the clouds are plentiful, but they bring no rain. Only in the autumn there becomes visible either on the right or on the left of the sun a sun dog, *middat aš-šems*, a sure sign that rain will soon come. In this season the seer, *ṣâḥeb as-sirr*, of the Nṣejr clan, Mbârek eben Ḥwémel, takes a large handful of salt and, dividing it into six small heaps indicating the principal rains, arranges them in the form of a cross, *ṣallab*, thus: 821 791 787

o *shejlâwi*
o *ḳitwi* o *ṭrûwi* o *ṣejfi*
o *ǧôzâwi*,

and then lies down by them and waits for what Allâh's messenger will tell him during the coming night. On the next morning he and the others examine the heaps. The one where the most salt is melted is the one which will produce the most abundant rain.

The year of the Bedouins begins with the first heavy rain following the appearance of the star Canopus, *sheil*, in 805 132

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it will not die but will be sick most of its days and will leave no descendants, and its herds will not multiply.

Just as every man and especially his pregnant wife wish that no child be born to them on the twenty-first day of the month, they still more ardently desire that it be born in the night of the fourteenth or twentieth, or on the day of the eighteenth. The night of the fourteenth is called *lejlet al-ḥadr*. A boy who sees the light of this world on that night will bring glory to his whole kin and clan — even to the whole tribe — and is therefore called *baḥit*. The night of the twentieth is known as *al-ḫatma* and is lucky, *zêna*, to any undertaking. He who begins a task on the eighteenth is sure of success, for that date is favorable, *maǧheh zên*.

But it is not enough for the Rwejli to observe time and day; he must also watch his surroundings, as there are favorable and unfavorable qualities both in human beings and in animals. Many a kin, many a clan, bears a good omen, *fâlhom zên*, others again a bad one, *fâlhom šên*. When meeting any of them on an important journey the Bedouin knows at once whether he can proceed farther or must return. A good omen is inherent in the Ḳa'âî'a of the Rwala tribe; in the Malḥûd kin of the Mǧelli clan of the Fed'ân tribe; in the Eben Fnejd kin of the Rasalîn clan of the Ḳmuṣa division of the Sba'a tribe, as well as in every pretty woman, *ḥurma min al-bwêheǧ*. If raiders approach a camp of some friendly Bedouins known to be possessed of a good omen, the chief or some prominent man from the camp rides out or runs to meet them with the greeting: "Hasten after your luck! *eflehow*." The commander, then, making his camel kneel, *jenaweweḫ*, answers: "May it be a good omen to me, which I accept; *fâli w-ẓebilteh*."

Unlucky is the sign of the Bdûr of the Eläǧe'a and Freǧe of the Rwala; of the Hwejsân kin of the Rasalîn clan; of the Mwêne' kin of the 'Ebede division, but especially that of the N'ejm and Ğimlân, who breed goats and sheep in the al-Ḥaṣṣ hills. The Rwala never rest with the members of these kins or clans when going out on a raid but prefer to suffer hunger themselves and let their mares also suffer rather than to eat a mouthful with them. For each bite of food accepted from them brings failure, *'alḥathom ḫaṣra*; yet on their return they have no objection to refreshing themselves at any camp of these people.

Failure is always attached to the Šeǰh, and their tents

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777 are avoided by the warriors when on a raid; their hospitality is accepted only when some of the warriors are ill or wounded. ●787 The Ṣlejb tend the sick carefully and carry them home when 614 they have recovered or bury them when they die. When the raiders are tormented by hunger or pursued by the enemy they do not hesitate to seek help from the Ṣlejb, who are despised by them at any other time.

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777 787 825 Fig. 55

Fig. 56

Fig. 55—A horse bridle, *ʿaṣán.*
Fig. 56—Horse fetters, *ḥadíd.*
(See p. 378.)

Animals also have their bad and good signs. The fox, *al-ḥoṣejni*, especially is an object of the most careful observation by the Bedouin. If it halts on catching sight of the raiders and looks at the troop from both the right and left side, they know that they need expect no mishap but will return with rich booty, *fowd w-salâme*. A similar omen they see in a pure white mare when she breaks loose and, holding her head high, prances in front of the raiders as if leading them. When a hyena jumps out suddenly from its den and starts to hop at the head of the troop as if showing them the way, *ḥaṭam ʿala-l-ṭarīc*, they begin to urge on their camels joyfully, believing the beast's appearance to be a sure sign of booty. Two ravens flying above raiders from one side to the other cause the whole troop to shout joyfully: "Two ravens and a good omen! *ṭurâbên w-fálen* [pronounced *fánen*] *zên.*" A rich booty is to be theirs without doubt. Other good signs are a sorrel with a white spot on its right foreleg; a white camel; a white ass with a dark bluish stripe on its shoulders, *ḥmâr ḥaṣar* or *rkejdi*; and a greyhound bitch, *sleḳa*. A long poisonous snake, called *dâbb*, when found during some serious undertaking is killed and thrown into the air. If it falls on its back in such a way that its white belly can be seen, the omen is favorable. All animals which are considered good omens are called *eṣ-ṣlejlijjât.*

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A Bedouin who has led in his mare to the stud horse, mounts her afterwards and rides around the camp until he meets a girl, to whom he says: "O daughter, just now I have led in my mare." If the girl answers: "Be comforted with

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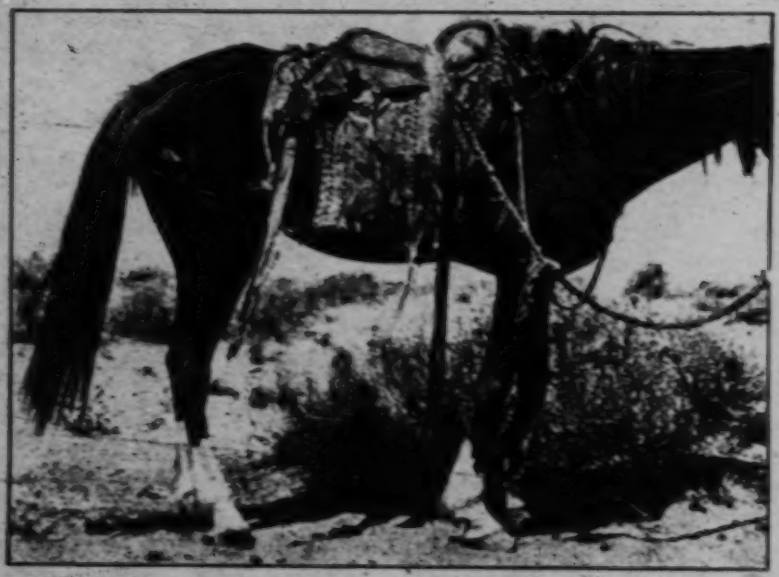

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FIG. 57.—A harnessed mare.

the glad tidings that she will bring thee a filly, *ebšer be-mohra*," both the owner of the mare and his whole kin rejoice, for this is a favorable sign, and they all expect confidently that the girl's prophecy will come true.

It is a common belief among the Rwala that a one-eyed person is the bearer of misfortune. If a man meets one so afflicted, in order to destroy his unhappy influence he turns over a large stone, thus burying the bad omen. Hence the proverb: "If thou meetest a one-eyed person, turn over a large stone; *idja šuft al-'awar oḳlob ḥaǧar*." Nobody embarking on a journey of importance will have for his guide a man with his right and left upper eyeteeth missing, *afrak aṣ-sinnēn*, or one with blue eyes, *azrar* (sic) *al-'ajnēn*, for then nothing would succeed. Woe to those having intercourse with a woman whose breast is covered with down, or with a man without any beard or without down on any part of his body, *afnas al-*

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ǧenûs al-ḥurmat al-halba' w-ar-raǧol al-melûs, as both are the cause of various mishaps! A Bedouin who marries a person that is quarrelsome and censorious, *al-ḥurmat ad-da"âja w-anna"âja*, is never prosperous but will always be unhappy, both he and his children. A scolding woman wishes ill to her opponent in the following sentences:

"Sab' ḥal-waǧh. May [a wild beast, demon] tear the face!"

"Sa'an jasba' haš-šâreb. May [the demon] utterly tear up this mustache!" *Šâreb*, mustache, means man in general.

"Kow beh. Tekwû (or *tekû*) *bak.* Burn him! May they burn thee! [Mayest thou become so ill that] red-hot iron must be applied to thee!"

"Ḥamdet ar-riḥ. May the breeze of thy good fortune cease to blow towards thee!"

"Râjbt as-sa'ad. May success be far from thee!"

"Ḥejb as-sedd. Mayest thou be disappointed in thy most secret wishes!"

"Mowt an-nâr. Mayest thou go to hell after thy death!"

"Allâh jil'an zên hal-ḥdûm alli mâ ḥi 'al-âdmi mâr 'ala 'ûd aš-šǧara. May Allâh curse this fine dress so that it will not garb a man but the stalk of a perennial!" This means that the person dressed in that suit is, for lack of success, to dry up as the stalk of a perennial dries up when there has been no rain for several years.

In making agreements the Rwejli must be very careful. If he agrees with his comrade that they will help each other faithfully in both good and bad days, *'ala-z-zên w-aš-šên*, he must not change the order of the words and say *"'ala-š-šên w-az-zên,"* if he would not bring bad luck upon himself.

If a sorrel horse escapes from a raider and, dragging its rein, runs about in terror in front of the troop, the other riders try to drive it aside with their spears, shouting: "May Allâh forgive thee! *Semḥeč* (or *Sebḥeč*)." They know that it brings bad luck to them, yet they will not kill it as it deserves and therefore cry *"Semḥeč,"* instead of *"Seb'eč*, May He destroy thee!" A sorrel with a white spot on both the right and left hind leg is called *mâželbe* because it throws its rider frequently. A mare who scratches with her forehoofs continually will ruin her rider as surely as a wife who cannot keep order, *al-faras al-ḥarrâṭa w-al-marat aš-šaʻ"âṭa* (or *šarrâṭa*). A camel with a curly spot on the root of her tail, *'aḳer-*

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bân, must not be taken on a raid or war expedition, for her rider would come back without booty. 777

Should the raiders on their march against the enemy meet a flock of goats or sheep, they halt until the animals pass. If they rode through the flock, they would cause their own defeat, for the enemy would scatter them in the same manner as they had scattered the goats or sheep. Whoever sights a solitary white gazelle, *ẓebi*, must not mount his mare for some time, for she would stumble under him, *taḳanṭar* or *taḳanṭa'*, and he might hurt himself and thus meet with failure. A black dog, *mballam*, should be killed at sight, as the fiend is hidden in him and thus brings the Rwejli bad luck. The flesh of the wild swine, which roam especially in the Sirḥân depression or, according to the Rwala, in al-Wâdi, is enjoyed by the Bedouins, who know nothing of permitted or forbidden food; pork fat they use in healing both wounded men and animals, but they hate to meet a wild swine when starting on a raid or on any other undertaking, because it brings bad luck. When a solitary raven or a *rḥama* vulture is seen flying above the raiders, they shoot at it, crying: "May Allâh destroy thee! *Sab'ek* (or *Sab'eč*)." They fear that if they did not kill the birds they would feast on the bodies of the fallen. If a raider's rein breaks, he should return at once. The commander of an expedition must also turn back if he seats himself on a saddle wet by rain. A broken rein means that the mare will run about freely after her rider has been thrown from the saddle, while a wet saddle reminds one of the commander's blood flowing down it. When a camel or a mare returns home stained with the blood of her slaughtered rider, she is generally sold to another clan or to the settlers, as the kin of the fallen man abhor riding an animal over which the blood of their kinsman has been spilled.

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DREAMS AS OMENS

Much importance is attached by the Rwala to dreams. During sleep a man's soul moves among spiritual beings from whom it can learn all things hidden from men, whether of the past, of the present, or of the future. In most cases Allâh is appealed to by the Bedouins to send them dreams concerning their return from an important undertaking, *ḥalm m'ôdi*. Such dreams Allâh grants especially to the commanders of

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raiding troops. If the commander sees in his dream girls with loosened hair, *banâten mufarra'ât*, or fresh clear water, green grass, cooked meals, etc., he knows that they will return home with booty and in good health, where all that he has seen in his dream will await them. If the commander in his dream pitches a tent or is holding a panther, he thanks Allâh for allowing him to capture the enemy's tent or make captive a brave foe. If he dreams of having rested with his troop under a green tree and of plucking figs and raisins from it, his comrades shout joyfully: "Success, success!" A green tree signifies booty without danger; the figs, she-camels; and raisins are symbolical of sheep and goats.

The commander of a Ḳa'âž'a raiding troop prayed for a dream concerning his return, *helm m'âwdi*. When lying down at night, he looked at the North Star, *ǧedi*, fixedly, *talakka'l-ǧedi*, and then fell asleep. Whereupon Allâh's spokesman, *al-munâbi*, appeared, asking him: "Dost thou sleep or art thou awake, *ent nâjem walla' žâ'ed*." "Awake," answered the commander, springing up in fear, *fazz*. After a while he again fell asleep. Once more the spokesman appeared to him, putting the same question as before. When the commander answered in the same words, the spokesman said: "O booty! Thy booty is to be a cushion of a litter fastened with a *ǧedi* rope. *jâ bedd beddak min beddi w-min meḥmelen beh ǧedi*." Then he disappeared. Waking up and unable to sleep any more, the commander now pondered over the meaning of this strange dream. When he told it to his comrades in the morning, they exclaimed: "Success, success! May Allâh will it! But we do not yet understand it! *Ḫejr ḫejr in šâ-llâh mâ na'ref hâḍa*." The commander was so terrified by his dream that he wanted to return, *enkaf*. Staying behind under some pretext, he turned into a deep gully and then started for home. However, after a while his camel suddenly turned around and galloped after the raiding troop, despite her rider's frantic efforts to stop her. Thus nothing was left to the commander but to go on with the raid. Before long he attacked the Meṣâliḫ, drove out their defenders, and, entering the camp by force, found himself before the chief's tent where the 'Aṭfa litter was standing, in which in times of danger the prettiest girl used to be seated in order to encourage the defenders to fight bravely and hold their ground. A cushion, *bedd*, such as is laid under the litter when fastened on the camel's back, was

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lying beside it, and also a long rope, *ǧedi*, made of palm pith hung down from it. Then at last did the commander understand the meaning of his dream. Laying the cushion, *bedd*, on the saddle of a strong she-camel, with the help of his comrades he placed the litter there, fastening it with some straps, making it tight with the *ǧedi* rope, and rejoicing that he had taken from the Meṣâliḫ clan their most precious possession, for once the ʿAṭfa litter is lost it must not be used again.

At one time the Rwala were camping near ar-Remṭe[1] in al-Ḥamâd. Rains had been abundant, the pasture was good everywhere, truffles and mushrooms grew in plenty, the camels gave more milk than ever before, and the Bedouins, therefore, were living in affluence, or, as it is called, were having an exceptionally good *rabîʿ*. Then it was that their head chief, Hazzâʿ, had a peculiar dream. He saw countless swarms of locusts coming from the inner desert, *min šerḳ* or *min mšarreḳ*, to his camp, crawling into the tents, upon the beds, and into the food supplies, all over the camels, and — a strange thing to relate — the locusts carried away all these things — tents, beds, supplies, and even the camels. Suddenly there was a flash of lightning among the camels, all the herds rose to their feet and galloped in the direction of the ʿtled territory, *w-al-bel ḳâmat tehâbat w-haǧǧat mṛarwab*. Hazzâʿ told the people of his dream, but nobody could explain it. At last, on the seventh day after the occurrence of the dream and when the herds had already grazed their fill on fresh grass in the morning, *jowm šab'at aṭ-ṭarî ṣubeḥ min al-ʿešeb*, there appeared in the south Prince Eben Rašîd's raiding troops from the inner desert; these drove back the defenders of Hazzâʿ's camp, entered the camp, and began to load the tents with all that was in them on their own and on the captured camels. The herds together with their herdsmen were surrounded. The herdsman of the white camels, *mayddir*, who longed to save his herd, the pride of the whole tribe, finally thought of this stratagem. He saw that some pack camels were still carrying their pack saddles which had been left on them to conceal their galled backs from the sharp beaks of ravens and crows. These saddles, which are stuffed with straw and dry grass, he set on fire; this caused the terrified animals to shy, then to run away in mad fright, others following their example, and in a little while all the

[1] [Errata: Should be ad-Dmejle. Cf. p. 712, ed. 16]

787 herds were rolling in a confused mass out of the desert towards the settled territory. The raiders, after losing a 721 number of their own riding camels, *ǧejš*, had to retreat. Then at last did Hazzâ' comprehend the meaning of the dream sent to him by Allâh.

One of the Rwala chiefs during a raid had a *m'âwdi* dream. A bowl filled with rice was before him. Kneading a good-sized mouthful he put it in his mouth but had to spit it out quickly as it suddenly became intensely hot. He related his dream, *ḥazzâh*, to his companions, who said: "Success, success! We shall get booty, but it will be taken from us again; *nâḥod lena fowd w-jinfekk minna.*" And so it really happened. Attacking the herds of the Âl Zeben, a division of the Ṣḫûr tribe, they captured four and a half herds, *ḳaṭî'*. Greatly pleased with their exploit, they rode toward home with them but met on the road a stronger raiding troop of the Ḥwêṭât, allies of the Ṣḫûr, by whom they were surrounded, *sardowhom*, in a deep gully and defeated, losing not only all their booty but a good half of their own camels besides.

787 A Bedouin who dreams that he has his head or beard
302 shaved mourns, for this means that he will lose his dearest son or, at least, his mare and best camel.

513 While asleep the Rwejli is threatened with many dangers
774 from the spirit world, although it is Allâh only who makes sound sleep possible; for a man will not fall asleep until his heart is willing, which means when he has banished thoughts of his various cares; *má tnâm kowd ḳalbak nâjem*. When a Rwejli falls asleep, his soul, *nesem* or *rûḥ*, leaves his body through the nostrils, visits his relatives and the old camping grounds, goes out on raids, plays all sorts of incredible pranks, *'aǧâjeb*, eats and drinks, and the man will not awaken until his soul returns through the nostrils once more.

Yet the evil spirit also knows that the sleeper's soul roams about the world and so may make use of this opportunity to settle in the sleeping body. The Bedouin then wakes up as one possessed, *maǧnûn*.

628 A sleeping person, having no soul, according to the Rwala belief, is as good as dead and must therefore not be killed by an avenger; for spilt blood cannot be washed away by killing a sleeper, any more than it would be if one were to cut off the head of a dead murderer.

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791 will be slain, their herds perish. The chief Ṣaḳr eben Meṣ-
764 reb, a famous leader of countless raids, was greatly incensed against both the sorcerers and their disciples because of their incessant greed and was once heard to say: "Oh, may Allâh rid me of you all! If you have enough, you disturb everybody's rest by your music and your foolery; if you are hungry, there is no being rid of you, you beggars; *low šeba'tu awḏejtu w-low ǧi'tu arzejtu.*" On hearing this the insulted sorcerers called a meeting and one of them, Mnâḥi eben Dabbâr, cursed Ṣaḳr in the name of all present. A few days later the chief was dead.

789 Of the sorcerer's curse the Bedouins stand in much fear.
782 If anybody hears that a seer has cursed him, he makes haste
754 to find the seer and, falling on his face before the powerful man, crosses his hands behind his back as if fettered and says: "I ask the protection of thine ancestor and am willing to bring a lawful sacrifice as a gift to him, *ana dâḫel 'ala ǧeddekom w-ana ḫâṭṭ ḏebiḥat ǧeddekom mowḥebha mowḥebe šara'ijje.*" The sorcerer answers: "Agreed, it has arrived; *tâmma w-jâmma.*" The animal selected for the sacrifice is killed by the sorcerer at the edge of the tent, with its head turned south, while the sorcerer says: "O Allâh, this sacrifice is destined for my ancestor." Then he besmears with the blood of the sacrificed animal the center pole of the tent and the strip which strengthens its roof, *ṭarîzet al-bejt*; the meat he and his disciples eat, and the accursed is relieved.

791 At the time when this was written (1909) the following persons were recognized as true seers: men: Mnâḥi eben Dabbâr, Ḥannâm eben Ǧel'ûd, Ṣajjâḥ eben Ǧlejdân, Za'al eben 'Awwâd; women: 'Ešba bint Ḥmezi, Baṭḥa bint 'Awwâd, and Dlejjûl bint Mâṭi.

●789 A sorcerer can give information whether and for how
791 long it is going to rain; whether a wife will bear a boy or a girl; whether the young produced by the mare or camel will be a male or a female; whether a raid will succeed, etc.

[726] War expeditions on a large scale are always accompanied by a sorcerer who instructs the commander in anything he may undertake. The latter asks the sorcerer's advice only on occasions when he is at a loss what to do. Then the seer stimulates himself with music and works himself into an ecstasy, which helps him hear the angel speak and proclaim the will of Allâh.

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Jâ bâz jâ ǧeddi	O Falcon! O ancestor mine!
hala' b'ezzaddîn	Welcome to us, O 'Ezzaddîn!
jâ šejḫ al-jemîn.	Thou chief powerful.
Hala' bzên an-nijje	Welcome to us, thou who well meanest
jâ ra' aṭ-ṭawijje	And knowest what is hidden.

It is even said of the sorceresses that they can disappear from the tent unobserved.

SOOTHSAYERS

791 787 There are people living among the Bedouins, both men and women, who in some inexplicable way are able to tell of hidden things, whether of the past, present, or future. One of their ways is to prophesy from the position of twenty-three objects cast about promiscuously. These objects are: seven round white pebbles, *marwât*; one small piece of ambergris; one fragment of broken glass, *ṛazâra*; one small piece of a burned brick, *ḫuẓrime*; one fragment of a broken glass armlet, *ḳuṣmat ma'ẓad*; five small white sea shells, *ḫams wad'ât*; one small piece of sea shell, *misarra*; four date stones, *ṯumât*; one small piece of a glass ring such as is worn by mares on their necks, *ḳuṣmat ḫaršat faras*; and one smooth silver ring, *ḫalḳat ḫâtem fuzza*. The soothsayer, who keeps all these twenty-three objects in a leather pouch, shakes them out on the palm of his hand, throws them down on the carpet, and then begins to prophesy from their relative positions.

Blejhân related to me: "My little brother, Ǧî'ân, went on a raid and did not return for a long time. My heart was sick with longing for him, *w-ḳalbi waǧ'ân 'alejh*. So I went to a Ḥâzmijje (woman of the Ḥawâzem tribe) soothsayer, *naḫart al-ḫaṭṭâṭa alli 'endana min al-ḥawâzem*, and gave her a little tobacco, *'aṭajtak šwafje titen*. She said:

'What brings thee here, O youth? *wêš ǧâjebk jâ walad*. Dost thou need something? *!ak ṛaṛ.*'

'I seek a lost camel and want thee to give me the sign, *ana medheb w-abîč tezrobi li bel-fâl*.' Taking out from a bag, *mezwede*, the pouch with those twenty-three things, she shook them out on her right palm, which she first lifted and then lowered again, threw them, *fašša tha*, broadcast on the carpet, glanced over them, and then exclaimed:

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'O youth, thou seekest not a she-camel, *ent má mzâje'en mḡâhba*. Thou art troubled about a raider; it is for him thy heart is aching. But be it known to thee that today his heart is calmer than thine, *ḳalbeh al-jowm afẓa' min ḳalbk*. He will return to thee merry and unwounded, *jeği farḥân má hw ḳarḥân*.' 791 787

'If he returns thus thou shalt get a dress or silk kerchief, *en čân ğâ' farḥânen leč ṯowb willa' makrúne*,' said I and left, somewhat relieved. And, true enough, five days after this Ğî'ân came back well and bringing four captured she-camels. Then I gave the soothsayer that silk kerchief."

Ğowfân eben Sûdân of the Ḳmuṣa lost a camel, *ẓajja'*. He looked for her in the whole neighborhood without result, and, although half of his neighbors knew of his trouble, *ruma-l-ḫabar benuṣṣ an-nâs*, no one came to him with news of the lost animal. After ten days he finally went to a soothsayer, *ẓarrâbt al-fâl*, Bosra bint 'Orejč by name, of the Ḥawâzem tribe, and said to her:

"I wish to go on a raid. What sign wilt thou give me?" The woman raised her hand with the twenty-three objects, lowered it again, threw them broadcast, and after observing them said:

"Why art thou talking of a raid? Thou hast lost a camel; that is what thou desirest to know — nothing of a raid. Be cheered with glad tidings. I see thy camel lying behind a stranger in the west." This gave Ğowfân a clue. He began to inquire what sort of a stranger camped in the western part of the large camp, and found that on that very day a tent had been pitched at the western end by an unknown Rwejli. Going there he began to search about the tent and at last saw in a neighboring gully his camel, fettered. The soothsayer received a *meğidijje* (90 cents) for the welcome news, *bšâra*.

A herdsman drove a flock of sheep to water. He drove them back again at sunset, *râbat 'alejha-š-šams*, and then let them graze as they pleased. Sitting down not far off, he soon fell asleep from exhaustion, *nâm 'anha*. When he woke up in the morning, his flock was gone. He looked all around, shouted for them, but all in vain. Hastening, then, to the owner of the flock, *ğâ' ḫaleh*, he reported what had happened. The owner called all his kin, *ḫaleh*, together and rode with them on horse-

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791 back through the whole neighborhood, searching for the animals
●787 all day, but without avail, *'aǧaz*. Returning and saddling their camels in the evening, they began a new search, from which they did not return for fifteen days, *ḫanṣta'aš waǧbe* (sic), again without finding a single trace of the flock. Then the owner decided to visit a soothsayer. Scattering her twenty-three objects on the ground before him, she said: "Hurry after thy flock with the wind, with the wind! Thou wilt find one half, thou wilt find the other half. Thou wilt find one after another." When the owner asked what was meant by these words, the woman put him off with the remark that she did not know. Returning to his tent, he related to his people what the soothsayer had told him. The air was perfectly quiet at that time, but suddenly a strong wind began to blow from the south-southwest, which gave one of the relatives an idea. "Allāh sends us a leader," said he, "let us follow him." And exactly at noon they set off north-northeast. About the middle of the afternoon, *'aṣejr*, they found a piece of the skin of the first sheep, which by a mark on its head the owner recognized as belonging to his flock. Before sunset they found the skin of a second and then of a third sheep with the same mark. All three sheep had been torn to pieces by wolves. Greatly fatigued with their long ride, they lay down to sleep. Continuing their search next morning, they found one dead sheep after another until they reached the pasturing ground of the Rfede kin, where they learned that, a few days before, one of their members named Ḥsejni had found seventy-five sheep wandering aimlessly in the vicinity. This was exactly the half of the lost flock, the other half having perished in the meantime.

SUPERNATURAL POWERS OF ŠLEJB WOMEN

764 The Rwala also believe that many women of the Šlejb tribe can exercise a good or bad influence. They are said to be able not only to awaken love, but also to smother it; to strengthen and also to destroy the faculty of begetting; to increase as well as to hinder the growth of children; to lengthen and shorten life, etc. No one knows if they have direct connections with evil spirits, but the people are inclined to believe so. Such women are called witches, *saḥḥāra*, although none of them may be directly so called. Should that be proved of any Šlubijje, the Rwala would certainly kill her.

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preserve, as some wayfarer or foreign herdsman might easily give warning to the hostile tribe and enable it to lay a trap for the raiders. It is generally the slaves of the prince or commander who overhear the conversation and then relate it to show that they know more than the Rwala themselves. 721

On the day agreed on they depart in smaller or larger groups either for the commander's tent or the appointed place of rendezvous. A guide familiar with the watering places, *delîl*, is always taken and, whenever possible, a member of the tribe to be attacked as well. This is usually an elderly herdsman who has hired himself out with them; he is sent for by the commander at the last moment before setting out. 701 721

The commander is also accompanied on the raid by a seer or sorcerer, *ṣâḥeb as-sirr*, to whom Allâh sends dreams in his sleep of a certain significance, *'arṣa ma'âwdijje*. He is asked by the commander: "O So-and-So, didst thou have a dream of such-and-such a significance? *'arṣatk ǧatk*." It is a favorable omen, for instance, if he has dreamed of a mare or a she-camel; if he has kissed a girl, put on a new dress, or eaten dates—all these presage a rich capture of camels. If he has eaten meat in his dream, it means that tents will be captured, together with the kettles in which the meat is boiled. If he has put on a greenish jacket in his dream, *ǧowḫa ḫaḍra*, the commander will distinguish himself in a duel. If he dreamt that he was standing on a high hill, it is a sure sign that the commander will defeat the enemy decisively. If he has seen regular soldiers attacking the Bedouins, it is a sure sign that a heavy rain will compel the raiders to rest for some time. Of unfavorable significance, *'arṣa ḥêna*, is a dream in which the sleeping seer sees a wounded, a naked, or a snake-bitten man; or one in which he has his front teeth knocked out; or in which he falls down a well, *wâḍe'en bel-ḥelîb*, or is fettered, or holds gold in his hand, or goes blind. But if he puts on a red jacket in his dream, then the commander's blood is sure to flow. 791 787

The commander takes care not to meet before his tent any member of the 'Orṣân (Misfortunates) kin of the Kwâčbe, of the Flete (Surprised) of the Rwala, of the Bdûr (Oppressed) of the Eläğe'a, or of the Klûî (Chased Away) of the 'Abdelle, for the names of these kins prove that they possess qualities very unfavorable to any large undertaking, *'arṣathom mâ hi zênc*. 721 784

When the commander reaches the place of meeting, the 701 721

721 designed for their night's rest, they send one of their number to the commander with the report of what they have found, while the others keep an eye on the strange riders or continue their search for a better place to sleep in the direction given to them by the leader.

In the morning the leader announces to his troop: "Our supper will be in such and such a place." Each man saddles his animal. Then he looks fixedly at the leader. As soon as the latter jumps into his saddle, all follow his example and ride after him.

Raiders' Marching Songs

539x On the road, especially in the morning, the Rwala exercise their horses or let them prance at will, and amuse themselves with songs known as *ḥda'*.

Jâ-llâh ṭalabnâk jâ-l-ṛafûr
jâ-ba-d-daráǧ al-'âlije
teǧ'al lena ḥazzen jeṭûr
bel-awwala w-at-tâlije.

O Allâh! we beg of thee, thou forgiver,
O Lord of the stairs which lead up to the heights!
To let our luck uplift itself
With the first she-camel and the last one too.

Jeṭûr means a kneeling camel in the act of rising from the ground.

Fâlakom jâ ṛazw ṭib
fâlakom ṭarîeh 'azîb
fâlakom jâ ṛazw ṭajjeb
fâlakom ṭarîeh ḳrajjeb.

May your omen, O *ṛazw* (raid)! be good;
May it signify herds spending the night far from tents.
May your omen, O *ṛazw*! be good;
May it signify herds close by.

[787] *Fâl* is a sign, omen, from which either the success or the failure of the undertaking is judged. *Ṭarîeh 'azîb* is a herd grazing and sleeping far from the tents, which are usually pitched near a watering place.

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prudent — the more dangerous the region through which the tribe has to pass when migrating, or where it encamps, the nearer together stand the tents of the various camps.

When the Rwala engage in a war of *al-manâḫ* (see above, pp. 540f.), during which they move with all their herds and tents into an enemy's territory, the camel carrying the Abu-d-Dhûr walks at the head of the whole tribe, surrounded by warriors who follow every movement of the animal with the closest attention. They believe that Allâh gives signs by means of the Abu-d-Dhûr, from which the outcome of the fight can be foretold. Sometimes, in a dead calm, the ostrich feathers adorning the Abu-d-Dhûr begin to flutter. At other times the litter leans to the right or left, but suddenly straightens itself, remains quietly upright, and then rocks a few times from side to side. All this, the Rwala think, happens by the power of Allâh, *ḳudrat min allâh*, who sends them help, *'enâje*, from al-Markab, where He is believed to seat himself for a while. The waving of the feathers and the straightening of the Abu-d-Dhûr are signs that Allâh has touched it with his power.

After each victory a camel is killed before the Abu-d-Dhûr in honor of Allâh. This is also done every year, even if the Rwala have had no war to which the Abu-d-Dhûr had to be taken.

NARRATIVES OF RWALA WARS AND RAIDS

Ad-Drê'i eben Ša'lân's Raid on the Ẓefir (Early Nineteenth Century)

Of their wars and raids much was related to me by the Rwala.

In bygone days (at the beginning of the nineteenth century) they had a head chief named ad-Drê'i eben Ša'lân, who was celebrated for his bravery, *w-lah ṣît bel-furse*. Once, while encamped with his Arabs west of the Ḥawrân mountains, he heard of the defeat of Eben Haḏḏâl, the head chief of the 'Amârât, who, while migrating with his tribe, was attacked by the Ẓefir chief, Sulṭân eben Swejṭ, and despoiled of all he had. During the fight one of the enemy's warriors had tried to seize a pack camel guarded by Ḥoṣṣa, Eben Haḏḏâl's daughter. She had defended her animal from the man as best she could, but when he struck her she had cried out: "Ad-Drê'i, O my hero! *W-ṣâḥat ad-drê'i jâ raḏḏâli.*"

763 Allah will write to me, therefore, behold, I put my children and
429 my estate like the ring of a turtle dove's neck from my neck on thy neck. In the high station /before Allah/ I shall inquire of thee about them. "Ja flan ana ma-dri was allah jaktob 'alejji mar tara 'ejali w-halali towk hamamaten min rukubti birkubtak ansedk 'anhom bel-makez al-'azim."

The answer will be: "I shall take thy place. May Allah have mercy on thee. Ana lak bel-makan allah jarhamk."

In the absence of him whom he would like to appoint as guardi the sick man will declare before one or two men: "O ye, X and Y, I ask you to witness that I put my children on the neck of So-and-So."

/567/ In the majority of cases the sick man prefers to appoint a faithful slave to the guardianship. Sometimes he also names the camels which are to go to one or other of his children and what she-camel he wishes to be sacrificed for him. However, any of his stipulations may be annulled by his first-born son. Neither the father nor the mother give their children any last advice.

DEATH

764 Water is dropped into a dying person's mouth without my words.
They do not close the eyes of the dead, nor stop his nostrils, dead bodi
/787/ being carefully avoided by the Rwala. If they camp near a settlement, or some fellahin happen to be with them at the time, they hire them t bury the dead. Rubbing the body over with a wet cloth, they wrap it i its shirt, or when that is torn they lay it on a piece of white linen, cover it with the same material, then sew both pieces in three places, load the body thus enshrouded on a mule and carry it to the grave. This must be deeper for a woman than for a man. Its depth for a woman must be such that even the breast could not be seen if the body were placed upright; for the man its depth is only to his knees when in a standing posture. A stone is put under the head and the body is laid invariably with its right side downwards and facing south. Covering it then with a few stones they shovel in the excavated earth. For a man two stones, nasajeb, are raised above the grave, one for a woman. One and a half megidijje ($ 1.35) is paid to the gravedigger for this work. In the inner desert a grave about twenty-five centimeters deep is dug